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limity of the thought. Where every page stirs our deepest spiritual emotions and arouses our highest aspiration and resolution toward a better life, it is impossible to make any selections. In very truth all are filled with the spiritual verities of the universal religion of mankind.

CHARLES L. WELLS

CHRIST'S CHALLENGE TO MAN'S SPIRIT IN THIS WORLD CRISIS. By George William Douglas. New York: Longmans, Green, & Co.

The message of these four Advent sermons of Dr. Douglas is a warning to men not to lose sight, in the midst of so much that is outwardly materialistic, of the underlying moral and spiritual forces of the war. The spiritual crisis overshadows the material. "The danger is not chiefly to men's bodies, but to their minds and souls." He uses *Kultur* as an object-lesson of the canker that eats out the heart of man in its rank growth toward efficiency. His contrasting picture of the two periods of Saul's career,—first, the admired of all the applauding multitude, at the time of Samuel's choice of him as the Lord's anointed, at the very zenith of his prosperity, and then the wretched figure skulking in disguise at midnight in the witch's cave, his prayers to Jehovah flung back to him because God was not really in his thoughts,—is strongly reminiscent of the history of the present unwelcome and embarrassing guest of Count von Bentinck. Dr. Douglas has forcibly expressed Christ's challenge to men to the reconstruction of the political and industrial life of the world. They must choose whether to be independent of Christ or independent with Him.

CLAYTON E. WHEAT.

A COMMENTARY ON KANTS'S "CRITIQUE OF PURE REASON." By Thomas Kemp Smith, McCosh Professor of Philosophy, Princeton University. London: Macmillan and Company. 1918. lxi, 615.

The opening words of the preface give sufficiently well the object and the findings of this noteworthy and scientifically objective book: "The *Critique of Pure Reason* is more obscure and difficult than even a metaphysical treatise has any right to be. The difficulties are not merely due to defects of exposition; they multiply rather than diminish upon detailed study: and, as